Marx on Juridical Forms – the Debate on Trade Unions and their Dynamics of Struggle and what then of the Early Poeticisms which are mediations of Poetry in Marxism – why one must

be a poet (1847 – 1848)

By Karl Marx

Introduction

By Lean Kruschev

In fact the process of modern contextualisations of the capitalist enterprise and even production process forms which have such juridical debates in Soviet history all means laws in

Pashukanis which means – that is our recent history from Sirohi. It means that Pashukanis understands legalism and it is then a debate on trade unions and even the viscissitudes of

trade unions for instance – one line goes to living experiences with unions, one goes to train trips with working classes and another goes to in fact legal politics and unions and finally it goes to party

meetings in a sitting down fashion all of which reflects journalism at its best.

Karl Marx – Juridical forms and the Trade Unions – poetry of life

By Karl Marx

Now I mean in fact to travel and experience the poorest life which then is full of aleatory forms – like a tea stall or a simple wage life in cheap houses –

this then is life and life production process – I call it lively.

Our own alienation first from nature, and then from working class living then is

another type of a bourgeois necessity – one must intervene on the nature of materialist living ensembles perhaps. One can then understand the importance of reflection – imagine reading a

true reflection – “a reading of computers and fragment on machines by the working class ensemble of a factory system – which is producing it.” I mean such things then are about

visiting shops and buying computers – that future which is so American and so in fact leisurely that I mean we are finally advancing.

I also mean that it is research and

living this stuff – I have to live for an intellectual life – love the intellectual bourgeois fashion of sitting and reflecting on works.

Remarks by Friedrich Engels

Would publish this with Grundrisse – I mean just see the impure process of comparing the forms of capital with forms of existentialism and add this living experiment with

the law which means in fact union debates and courts which then means that Grundrisse is about the matching of life to capital and it means not just capital and labour – but also living

things – I mean a crisis is not an issue – we are living ensembles and fighting people. We are in fact promoting the view – labour is extended and all over the place – capital is only and mere surplus-

value and its policies of the making of surplus-value.